

Heavenly Shadows

AND

HYMNS (ORIGINAL).

~~~~~  
A COMPANION FOR THE EARNEST - MINDED.  
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WAR OF THE UNIVERSE," ETC.



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Heavenly Shadows.

Heavenly Shadows.



A copy and shadow of heavenly things.*—*Hebrews*.

A shadow of things to come; but the body is of Christ.†—*Paul*.

WHO shall undertake to trace the delicate line which distinguishes the margins of things natural from things spiritual? There is a natural world; there is a spiritual world; a present world; a world to come. Distinct they certainly are; but if separated, and to what extent separate, who may attempt to show?

Of the many wonderful things prophesied of the Great Teacher when he should appear was that he should utter things which had been secret from the foundation of the world. And so it came to pass that in his first recorded discourse he introduces us to the God of the universe as our Father in heaven. And surely, to a waiting, listening world, there could have been no greater surprise than this announcement.

* Heb. viii. 5.

† Col. ii. 17.

It was the unfolding of the one great truth which illuminates and sweetens all other truths.

This announcement of the Fatherhood of God opened the way for the further information that he *is in this world*, reconciling it unto himself; that it is in him we live and move and have our being; and that he is so near unto us that we may feel after him and haply find him.

A NEW AND ILLUMINATED AVENUE

was thus opened up to make ready the way for the further proclamations of Jesus in his messages of gospel salvation. Listening ears were now the better prepared to hear the further astonishing announcement that the kingdom of God had now come down into the midst of the kingdoms of this world. Yea, more than this; for when Jesus began to make use of the natural things pertaining to the kingdoms of this world to explain and illustrate the spiritual things of the heavenly kingdom which had come near unto them—showing how the things of the one were likened to the things of the other—his hearers opened their eyes with amazement to find that *his mode* of teaching was in itself a new revelation. We are told that the multitudes heard him gladly. No wonder that they did—they understood him.

The religion of the one and only true God had been a theme with which they had long been familiar; but for the several generations which had immediately preceded them, their teachers, for the most part, had sunk to the level of mere drivellers, dealing in platitudes, vague traditions, and senseless genealogies. But now how delightful their amazement to find in their every-day surroundings, as also in their industries, their diversified enterprises, and social relationships, explanations and illustrations responding to the interests, the hopes, the joyous anticipations pertaining to their future spiritual life and the open and ready way leading thereunto.

This mode of teaching in parables adopted by Jesus has by no means been exhausted during the centuries which have succeeded its introduction, but still continues to be an ever-widening and expanding field; and never more than now have devout searchers after its rich stores been more highly rewarded with fresh and rich materials to verify and illustrate the intimate and sympathetic relationship subsisting between the natural and spiritual realms, lending fresh inspiration to the growing interests and hopes pertaining to the heavenly realm, pointing more and more clearly to its essential

contiguity. Why not? since the all-pervading presence of God is over all, and in all, and brooding over all in mercy and love unto such as delight in his presence.

Our estimate of this present natural world should always be in harmony with the benign purposes of its creation, bearing in mind its excellence, grandeur, glory, as we received it from God's munificent hand, and not in reference solely to its present sin-cursed condition. In spite of sin, of all it has done or can do, this is God's world, and nothing shall defeat the purpose of its restoration and triumphant glorification.

True, it has its adverse seasons, intermixed now and then with dark and gloomy days, or long and weary nights, sufficient to enforce a somber pause—the thing most likely needed to revise our reckonings and re-examine the solidity of our reason for the hope within us. But for the most part such seasons are evanescent; the flow of events is re-adjusted; the starry heavens glow with refreshing brightness, and bid us with inviting look to behold their delightful employment in declaring the glory of *their* God—of *our* God. Followed by the unclouded outbeamings of the sun—appointed by its Maker “to rule the day”—we behold in that

glorious orb an emblem of our God, who is “a sun and shield” to his trusting ones.

Surely we find something more than a merely poetic fiction in the following beautiful words concerning the God of nature and grace:

“He warms in the sun, refreshes in the breeze,
Glow in the stars and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undiminished, operates unspent.”

WHAT IS THE CHIEF VALUE OF THIS LIFE?

Its supreme value is evidently found in the fact that it is designed to be the introduction to the future life into which it is to be merged. It is the season of sowing, cultivating, investing, the reapings, gatherings, and profits whereof shall show themselves in the future spiritual life. Its demands, its labors, its trials, show it to be the season of a schooling for acquirement, growth, development; trustworthiness, the uses for which will show themselves in the realms just beyond; and there can be no useful lesson learned here that shall not show its counterpart there.

EARTHLY THINGS THE TYPES OF THE HEAVENLY.

And it is interesting to note the fertility of the resources with which the New Testament writers followed the mode adopted by Jesus in

illustrating his teachings concerning spiritual things. They had observed how he had illustrated the transforming power of divine grace in the heart in a way never to be forgotten, by reference to the leaven put into the measures of meal, whereby the whole lump becomes leavened. So of the pearl of great price—illustrative of the precious pearl of gospel salvation—for the which he who is shrewdly alive to the opportune chance will invest his all to obtain it. So of him who fails to count up the cost, and soon finds himself left with his unused and crumbling foundation on which he vain would have erected for himself an attractive tower, resulting only in his useless foundation as a memorial of his haphazard and purposeless course concerning the interests of his future life. And so also of the wayside, the stony-ground, and the divers other sorts of the hearers of the gospel, samples of whom are still to be met along the highways and byways of life. The writer of the Epistle to the Hebrews tells us that Moses, in making the tabernacle, was admonished to conform it to the pattern shown him on the mount—the heavenly things. (Heb. viii. 5; ix. 23, 24.) And we see the readiness with which the New Testament writers make the forty-years' pilgrimage of Israel, with its

many marvels, as emblematic of the far more marvelous spiritual era which has succeeded it.

What, indeed, was that promised land beyond the Jordan into which they were seeking to enter but the counterpart of that heavenly Canaan beyond the Jordan of death, of which the Christians of every generation have sung and shouted with joy? We are told that the smitten rock from which flowed the water to supply their need was Christ, who is to the spiritually thirsty soul a well of water springing up unto everlasting life; while the manna on which they fed finds its counterpart in that bread of life from heaven, upon which he who feeds shall never perish. And so of the whole chapter of marvels attending that eventful period.

THE FIRST MAN.

The Apostle Paul refers to the first man—Adam—as being “a figure of Him that was to come”—Jesus the Christ. And from the history of Adam’s creation as given us in Genesis, and the relationships which the diversified fortunes of his posterity bear toward him, we may infer that while he was a figure of the Second Adam—the Christ—that his *natural* life was also a figure of that *spiritual* higher life found only in the Second Adam, who is “a quickening

spirit." The *peculiarities* blended in the first man's creation seem to have been a prophecy of the higher and much better things to be fulfilled only in the Son of man—the man Christ Jesus—of whom the first man was but the figure.

From the history of the creation of the animal kingdom we infer that they were created in *pairs*, male and female. (Gen. vi. 19.) But this rule does not hold in the creation of *man*. He stands out before us as having in *himself* all the elements and constituencies of the human race, both male and female. He was made after the likeness and in the image of God, and, as a unit, stands as the representative of his race, including every *son* and *daughter* thereof. In his normal condition there were blended all the characteristics—emotional, sympathetic, intuitive—of his race, whether of the masculine or feminine virtues, thus becoming the representative and prophecy of the human race. And it would seem that it was this nature in its entirety that was assumed by Christ—the Son of God, the Son of man born of a woman—the man Christ Jesus. Thus it is that we are "all one in Christ Jesus, neither male nor female; nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." (Gal. iii. 28; 1 Cor. xi. 11.)

THE CREATION OF THE WOMAN

was therefore exceptional, as being an abstraction from the man. And Adam at once recognizes the peculiar relation which they sustain to each other, saying: "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man; . . . and they shall be one flesh." The abstraction from the normal man of the more delicate and finer emotions and sympathies of his nature, and their restoration to him in the living soul and person of the woman, a counterpart of himself, was to the man an inestimable gain. The two are now one in the sense of a sublime unity which can find no imagery in the domains of nature nor in the realms of grace, in so far as we can perceive, unless it be found in some relation that we are to sustain in Christ to the divine trinity; and the Apostle Paul's language seems to point in such a direction, as follows: "For we are members of his [Christ's] body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church." (Eph. v. 30, 31, 32.)

When we behold the living human being, and

bear in mind the twofold relation which he sustains on the one hand to the first Adam, from whom he has descended as "the offspring of God" into the natural life, and on the other hand to the Second Adam—the Christ—through whom he must arise to the spiritual life, we have presented before us the most marvelous phenomenon ever exhibited to human contemplation. To fulfill the purpose of his Creator he must become the subject of two births—first, the natural birth, by which he lives, moves, and has his being in God; and the second birth, by which he is born again into the spiritual eternal life. By the first he is born into the temporal life of promised grace, inherited from the first man; and into the second he is "begotten of God" and "created anew in Christ" to the eternal life. Here is a being who, according to the will of God, becomes invested with two lives—the natural and spiritual—blended in the same individual. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

WONDERFUL INDEED,

then, becomes the relation which we sustain both to this present world and also the world to

come. The Christian is in the world, identified with its fortunes and keenly alive to its destiny, and all the while his "life is hid with Christ in God;" and the sublime outcome of this relationship is indicated in the last earthly utterances of Jesus, when he prayed for his trusting disciples, "that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us." (John xvii. 21.) This seems to point to that endearing relationship as already referred to by the Apostle Paul, and as also indicated in the descriptions of Christ's glorified Church, "as a bride adorned for her husband." (Rev. xxi. 2.) Seeing, then, that the marriage relationship—the highest, holiest, happiest possible to the natural life—becomes the emblem of the happiness of the heavenly relationship which the glorified saints shall bear toward Christ, we may form some conception of the narrowness of the margin that intervenes between the heavenly hopes afforded here and the glories in the near future to which all things are tending.

PRESENT THINGS TYPICAL OF FUTURE THINGS.

May we not infer that present things are patterned after the higher and better things to come? Indeed, does not every advanced step

in knowledge point to this fact? Nay, but for this fact would it not be impossible for us in our present estate to have an intelligent conception of any of the great and essential announcements of revelation? How could a listening and intelligent world understand any thing concerning the fatherhood of God and the relationship to him as children of such as trust in him; of the necessity of our Saviour being born of a woman, that he might become the Son of man as well as the Son of God, and by virtue of this position to forever hold the place as the head of whom the "whole family in heaven and earth is named," but for the fact that from the beginning "God had set the solitary in families," thus familiarizing us with the relationships of parents and children and the sympathizing ties engendered by kinships?

Ages of abstract teaching could never have given us such vivid conceptions of God's tenderness and love toward us as we readily grasp in the simple announcement that He so loved us as to give His *only begotten Son* to die for us; and without the ever-abiding sympathetic ties of parental and filial love we could never have appreciated the tenderness and love that God bears toward us, nor of the loving and confiding trust with which our hopes should rest in him.

And may we not here find a clew to the desire and curiosity with which the angels seek to look into the mystery of gospel grace and salvation? For angels can have no conscious knowledge of the intensities of the family ties and bonds of kinship by which the human race are linked together in one common brotherhood, and through Christ linked to the fatherhood of God; for there are no substantial reasons for believing that there are any other created intelligences so constituted. Hence the hidden springs working out the solution of redeeming love lie beyond the domain of angelic consciousness.

Evidently infinite wisdom and creative skill could as readily have brought each human being into existence as He did the first man of earth by a direct and personal creation, causing each one to appear in his own times, and to be placed in his own peculiar sphere, independent of, and unaffected by, the influence or fortunes of any other being, had that mode of peopling the world been suitable to the divine will. But the results show that He has chosen to perpetuate the race by generation, and thus, for aught we may think to the contrary, affording a new exhibition of creative skill hitherto unknown to the intelligent universe.

And hence we see the fruitful consequences in thus linking families, communities, nations, and successive generations together by the ties of mutual helps and dependencies, quickened by the sympathies of kinships and natural affections, whereby each human being becomes in some measure interested in the common fortunes of the entire race. And the teachings of revelation everywhere recognize this universal brotherhood as being in accord with the purpose and will of the Creator; and hence it is that the better intuitions of the human soul are ever responsive to the excellences of Christ's religion, the sum and substance of which is the tribute of supreme love to God and equal love to fellow-men. Society thus becomes a necessity of man's nature; it is a vast net-work from which one could not disengage himself even if he would, and would not if he could.

And what the social relationships of mankind may attain unto under the hallowing and refining power of gospel grace, the possibilities of the future alone can show. The divinest trait of human character shows itself in those sympathies by which one responsively weeps with those who weep, and rejoices with those who rejoice; and the measure of this responsiveness is an indication of the Christliness that dwells

within. Thus the more earnestly we contemplate them, the more these correspondencies between natural and spiritual things seem to grow and expand. The unperturbed good which God has enstamped on the natural life shall manifest its benign purpose in showing its counterpart in the perfected awards of the higher future life.

OMNIPRESENCE.

We readily assent to the announcement of many abstract truths, which are, nevertheless, difficult to realize in a practical way. One who has never for a moment doubted the veritable existence of God, essentially infinite in his nature, will not question the verity of his omnipresence; and yet, practically, how difficult it is for us to constantly maintain a vivid sense of the fact that our thoughts, affections, and inmost emotions are always and everywhere open to his gaze and manifested in his immediate presence. Nay, despite ourselves, we are continually lapsing into the condition of thinking of self as *present*, but of Him as *absent*, finding our thoughts of Him going upward, as it were, into the realms of vacuity. How different are the real facts as they appear in His own announcement, saying, "The heaven is my throne, and the earth is my footstool!" suggesting such

an intimate relation between heavenly and earthly things that one may, when the eye of faith opens to its vast capacity, as with Paul, exclaim, like him, that whether he was in the body or out of the body, he could not tell.

THE INTERACTION

of things natural and things spiritual is sometimes so blended that one can scarcely discern whether he is sojourning in the vale of humiliation or reposing at the gate of heaven, as in the case of Jacob while he went toward Haran, and beheld "a ladder set up on the earth, and the top of it reached to heaven; and beheld the angels of God ascending and descending on it." (Gen. xxviii. 12.)

How is it that these natural bodies, with their oft infirmities, may still be the temples for the indwelling of the Holy Ghost? (1 Cor. vi. 19.) How is it that the veiled heart and doubting mind of the hardened sinner may so vividly realize in his own consciousness the transforming power of divine grace as to know, both by his own spirit and the witnessing of the Holy Spirit, that he has passed from the bondage of sin into the light and liberty of a child of God? Is it not because they are the sons of God, and as such "are led by the Spirit of God?" His-

torically, these are old questions, but ever retain the freshness of newness; theoretically, we readily indorse their availability. Why not appropriate the rich treasures thereby vouchsafed?

Ofttimes, in marked seasons of heavenly refreshings from the Lord, the manifested presence of the Spirit in the midst of the worshipping assembly becomes so vivid that none but the most obdurate can doubt the divine reality of the demonstrations witnessed. Not only is the inner spiritual man thrilled with heavenly impulses, but also the natural earthly countenance exhibits to observing eyes the radiant glow which no merely natural appliances could produce—thus showing the interaction between the natural and spiritual elements of our being.

When Jesus was transfigured on the mount, we are told that not only was “the fashion of his countenance changed,” but also that “his raiment,” though likely showing the usage and wear of many labors and journeyings, “was white and glistening.” And if this “white and glistening raiment” of the scene of the transfiguration is to be interpreted as a prophetic appearing of the resurrection-bodies of the glorified saints—so often referred to in the Scriptures as the “garments of salvation,” “robe of righteousness,” “wedding garment,” and “the

white robes," as described by John in his book of Revelation—then we may the better understand the Apostle Paul in expressing himself as "earnestly desiring to be clothed upon with our house [body] which is from heaven."

Curious and futile surmises have been suggested respecting the characteristics of the resurrection-body. Even among those who tenaciously hold to the teachings of the apostles concerning the *identity* of the earthly and glorified body, some have strangely conceded the notion that it shall undergo such radical alterations—as the obliteration of all distinctions of sexes and other radical modifications—as would necessarily forever destroy the identity subsisting between the natural and spiritual body. Such concessions virtually amount to an abandonment of the doctrine of the resurrection, imperiling the entire system of gospel salvation. Those who make such concessions surely forget that but for sin, shame had never been known. The first reproachful words ever heard by human ears were these: "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" (Gen. iii. 11.)

It is quite sure that no *guilty* sinners shall ever show their presence within the celestial

courts of the just made perfect through Christ; nor shall the word *shame* ever be found in the heavenly vocabulary.

The absolute identity subsisting between the natural and spiritual body is firmly fixed by the Apostle Paul in the following unmistakable teaching: "Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. iii. 20, 21.)

It was the same body of Jesus which had died and was raised from the dead that was taken up into heaven, and which again "shall so come in like manner as ye have seen him go into heaven." (Acts i. 11.) And the article of the generally-received creed of Christendom bearing on this point declares "that two whole and perfect natures—that is to say, the God-head and manhood—were joined together in one person, never to be divided, whereof is one Christ, very God and very man." And since the manhood of Christ is to abide forever, so will the manhood of every human being saved by him and elected to be "with him and like him" also abide forever.

Surely He who can clothe the grass of the fields in their beauteous robes, and bedeck the

vales of flowers with their fascinating outfits, will not be wanting in resources to supply the "glistening raiment" and "white robes" of celestial fabric with which to adorn the glorified bodies of his saints, destined by his creation and redemption to live forever.

IS HEAVEN FAR AWAY?

So, alas! we are too prone to think of it; but the best definition that our language gives of heaven is, "The part of space in which the omnipresent Jehovah is supposed to afford more sensible manifestations of his glory." (Webster.) Sensible manifestations of that glory were afforded on the banks of the Jordan, at the baptism of Jesus; to Peter, James, and John on the mount of transfiguration; to John on the Isle of Patmos; to Stephen, when he was last seen kneeling on the bare ground, and gazing up into heaven, beheld the glory of God and Jesus standing at his right hand; to Paul, when he was caught up to the third heaven, and witnessed things too glorious to be lawfully uttered; and to a great cloud of witnesses, embracing unnumbered specimens of the wisest and best of our race, together with a vast throng of whom the earth has never had any record.

How, then, can heaven be far away? Or, in regarding the matter from another standpoint, how can we doubt its nearness? Christ represented it as being so near that he declared that "the kingdom of heaven is at hand," and that the devout believer in his name shall find "it within" himself. Who, indeed, is the Christian, and what is he? He is described as being he who has "Christ formed within," "born of the Spirit," "begotten of God"—thus *living* unto Christ, *walking* in Christ, *abiding* in Christ, significant of a union with him as essential and intimate as that of the branches with the vine which supports and nourishes them.

THERE IS AN ADJOINING FIELD

to the one which we have just been contemplating, into which many desire to enter in search of further understanding concerning the things invisible to the natural eye, but concerning which a humble faith may find that which is edifying and consolatory. Reference is here made to the wonderful manifestations that are so frequently occurring in the quiet chambers of dying Christians. These hallowed scenes are seldom advertised to the world, but often form the interesting topic of quiet Christian conversation, and are frequently dwelt upon as

sacredly cherished remembrances. Why should we think it a thing incredible that God should oftentimes be pleased to grant these heavenly visions to Christians of our times while his word of revealed truth so much abounds with like tokens granted to the saints of former times?

Revelation, indeed, furnishes all the knowledge necessary to our present estate; but that need not imply that the heavenly Father will limit his munificence to the *necessities* of his children. For just outside and bordering on the revealed domain there is an undefined realm of probabilities, under the same heavenly proprietorship, abounding with symbols of good, the blossoms of hope, and the tokens of consolation, into which the sons of God, led by the Spirit of God, may freely enter and gather such confirmations of faith and such enlargements of hope, in harmony with the teachings of the word, as may be legitimately inferred therefrom.

In referring to the triumphs over death, as often witnessed in the quietude of the chamber of the dying saint when the borders of earth and heaven have seemed to touch each other, we feel that we are standing on holy ground; and not with eye or ear of sheer curiosity

should one obtrude his presence into such sacred precincts. Nevertheless, whatsoever may be legitimately contributed thereby to enhance the consolation and brighten the hopes of surviving Christians may be rightly appropriated by them.

Human surmises have vainly endeavored to furnish ready explanations for these extraordinary manifestations by attributing the cause of them either to an abnormal condition of the rational faculties, or to the supposed fact that such manifestations had long been anticipated, and that such anticipations had become so inwrought upon the imagination as to render it susceptible of, and passive to, such vagaries as might chance to enlist its fancies. But after closest scrutiny, sober facts have rejected such explanations as entirely unsatisfactory, inasmuch as the subjects of these heavenly manifestations are limited to no special class, age, or sex—embracing the little girl of five years of age, the young man of eighteen, the quiet, unimaginative matron of fifty, and the profound lawyer and statesman of three-score years and ten—occurring in different localities, at intervals of years—all meeting death under the ordinary surroundings and usual quietude as common to others.

IN ADDITION TO THE FOREGOING

phenomena sometimes witnessed in the case of dying Christians, reference may also here be made to other phenomena of frequent occurrence bearing in the same direction.

There is a peculiar and acute sensitiveness of the human soul, known in a measure to most thoughtful persons, but sometimes vividly cognizable by such as apprehend the intimate relation of the natural to the spiritual life. Its manifestations to consciousness, vividly or dimly, as the case may be, are sometimes regarded and interpreted by the subjects of them as premonitions, presentiments, trances, etc., which unexpectedly, and without any discoverable cause, arouse the mind or excite the sensibilities with a sense of impending danger or of solemn warning of hidden events which immediately concern one's personal welfare. The manifestation may show its presence by an oppressive sense of impending calamity or nearness of sudden death, or ecstasically lifting the soul seemingly out of the body into celestial regions. It sometimes comes to devout Christians as a solemn though peaceful and not unwelcome summons to adjust themselves for an immediate departure from the earthly life, though there may be no appreciative cause, whether

pertaining to personal health or outward surroundings, to suggest the presence of the impressive monition.

These interactions between the seen and unseen accompaniments of life are oftentimes so intensely impressive as to command the earnest heed of such as realize their presence; and it is difficult to account for them without attributing them to some hidden and intimate relationships between the visible and invisible world.

These, with the ever-recurring marvels attending the present natural life, are not referred to for the purpose of dogmatizing or theorizing. No, indeed! The sphere of meditation to which we have been directing our thoughts is too sacred to allow the indulgence of any thing that savors of idle curiosity. Nevertheless, he who walks devoutly walks securely; and it can scarcely be unbecoming to humbly seek to appropriate to our benefit and comfort whatever we may find to be in harmony and consistency with the truth and spirit of divine revelation.

The book of revelation is complete, and none may presumptuously add thereunto; nevertheless, those who most devoutly study it are those who most clearly discover it to be a volume of boundless suggestiveness; and so innumerable

are its suggestions that the devoutly inquiring mind will find them pointing in any direction whither his heart may incline him to go.

The gospel history of the beloved John, written in the late afternoon of his long life, and which, in connection with his First Epistle, closes the last utterances of the written revealed word, finishes up his gospel history in these words: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (John xxi. 25.)

Then what a vast and interesting realm of *unwritten* divine truth is here suggested for our contemplation, originated by the Son of God himself! And though unrecorded, are we to suppose it as being lost in waste and beyond the possibility of utility to the world for whose elevation and salvation he had come?

Though unwritten, these "many other things" of which John speaks must have left their impress on the great work of redemption which was then being wrought out, as well as on the minds and hearts of the vast numbers who followed him from place to place, rejoiced in the great works which they saw him do, and with such eager delight hung upon his words. How

greatly these were communicated and widely disseminated from place to place, from time to time throughout the successive generations, who shall undertake to say? By the incidental allusion of the Apostle Paul we have preserved one of these precious utterances of Jesus, namely, "It is more blessed to give than to receive," which never found a place in the recorded gospel histories. And to what a vast extent the Holy Spirit may still be using these unrecorded treasures in behalf of his devout followers can not be known until we emerge into the realm beyond the veil.

But though one may not be permitted as yet to enter that realm, may he not be granted of the Lord—as was granted unto Moses—to view from Pisgah's top the land of promise into which he could not enter, and, like Moses, gather refreshing inspiration from its antitype, the heavenly Canaan, unto which he is looking forward with such delightful interest? Who, indeed, may undertake to limit the acquisitions of the earnest-minded seeker after the truth as it is in Jesus, under the guidance of the divine Comforter and Enlightener whom Jesus promised to send, that he might abide with us forever, saying: "He will guide you into all truth," and "show you things to come," and

“shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (John xiv. 26, etc.) The domains of nature and grace are alike of God. He worketh through all and in all.

CONCLUSION.

The carefulness bestowed on these pages has been a labor of love. The simple purpose designed to be subserved has been to point out some of the numerous tokens of the near and intimate relation subsisting between the heavenly Father and his oftentimes cheerless and disconsolate children, that they may be quickened into a higher and brighter appreciation of the precious heritage secured for them through the boundless grace manifested in their behalf by Christ as their ever-present Saviour.

There are many earnest-minded Christians who are plodding through the weary pilgrimage of the earthly life whose hopes are much intermixed with distressful fears of *finally* being saved in heaven. Their anxieties are many, their consolations are few; and in gloomy submission they abide in their lot, waiting till the end shall come. Reproofs will not meet the measure of their needs. They need to be so encouraged and consoled by persuasive invitations

as to induce them to come up to a higher and brighter plane of cheerful Christian life. As it is, they think of the heaven of which they hope at last to reach as a dreamy abyss, and of the omnipresent God as being only *on high*. They feel that they are aliens and strangers, disappointed of earthly promises and in painful suspense of those that are heavenly. Their thoughts of Christ their Saviour linger mainly about the historic scenes of more than eighteen hundred years ago, seemingly forgetful of the present living Christ, ever near and ready *now* to manifest his presence unto such as crave it, and to abide in the heart which opens itself to receive him.

If, therefore, any reader shall find in these pages that which shall enhance his appreciation of his heavenly birthright, and thus lend a fresh inspiration of such hopeful confidence as shall enable him to reach forth and appropriate to his benefit the rich bounties of grace within his easy reach to bring him nearer to Christ and into a brighter realm of heavenly prospects, the writer will feel truly grateful that the Lord should have used him in the accomplishment of so benign a purpose.

Christ has secured to his faithful follower the heavenly birthright of a Christian life of cheer-

fulness and rejoicing. It is true he may be called to pass through trials and dark seasons, but these are just the seasons which may the more effectually bring him into nearer and more restful union with his Lord.

The heavenly passport committed to the faithful Christian authorizes him to be anxiously careful for nothing, and by making known his requests unto God, and casting all his care on him, to dismiss all anxieties, restfully abiding in his will. Of course all this implies that the Christian has already given himself, soul and body, once and forever, into the hands of God, submissively to be, to do, or to suffer, according to his holy will. This unreserved committal of self unto God is that "living sacrifice, holy, acceptable unto God;" and the Christian, having done this, has done all, since he has nothing left to offer—all is God's, henceforth and forever.

Thenceforward the Christian's whole concern is to keep himself where he has solemnly placed himself—wholly and absolutely in the hands of God—making this the predominant purpose for the remainder of life. And a sense of this fact—of being the absolute property of Christ—maintained and faithfully carried out, must ever bring the assurance of safety, peace, and joy,

enabling its possessor to "rejoice evermore, and in all things to give thanks." Such is the short and ready way to make the Christian life both a success and a joy; and to this entire self-surrender it must come, sooner or later.

The hesitation of thus committing one's self and all unto God, with the irrevocable purpose to abide wholly in his will, may prolong the Christian's struggles, with their unceasing ups and downs, through the long and weary years of a lifetime, till the menacing presence of death shall induce the self-sacrifice of the "reasonable service" which should have been joyfully offered at the beginning; but, alas! how incalculable the loss of enjoyment and the wastings of the rich treasures of a useful life resulting from such a prolonged hesitation! Can man of the earth earthy withhold any thing from the God of essential goodness that can possibly result to his own personal advantage? Where, O where can there be any risk in committing self, and all that self can hope for, to the absolute keeping of God? Think on these things.

In this giving of self away to God, to be, to do, or to suffer, according to his holy will, we have not only the true and happy method for perfecting the Christian life, but also the ready and effectual way for its *beginning*. Many

thoughtful people, from time to time, in their more serious moods, are anxiously pondering the question, *What shall we do to be saved?* And it is because of the prolonged hesitancy in taking the first decisive step that the precious opportunities of life are being wasted away, despite the oft-repeated announcement that "all things are now ready."

Who is he, saint or sinner, that has not been charmed with the beauty and tenderness of the parable of the prodigal son? All understand it to illustrate the welcome return of the sinner to God; and its plainness and simplicity, with its touching sympathies, can scarcely fail to be apprehended by the truly earnest-minded.

What shall the disconsolate sinner do? Answer: Do just as the prodigal son did—return to God, trustfully surrendering self *as he is* into the keeping of parental goodness and love, without any plea of self-justification, risking all results to the disposal of paternal goodness and love. But just here one might perhaps interpose the question, What of repentance and faith, eh? Answer: Only this: when the father saw at a distance his prodigal son returning, he "had compassion, and ran and fell on his neck and kissed him," and rejoicingly exclaimed, "This my son was dead, and is alive

again; he was lost, and is found." Did the father ask, Son, have you repented? Not a word of it. His *return*, of itself, was a clearer declaration of his repentance than a volume of words could make it. *His return was repentance itself.* Did the father ask, Son, have you faith? Why should he, since his voluntary self-surrender and trustfulness to his father's mercy and goodness was of itself the most lively demonstration of his faith that could possibly be afforded—the *personification of faith itself?*

Indeed, the way for the sinner's return to God is so open and plain that the only mystery about it is his hesitancy and delay to avail himself of the inviting opportunity afforded him. When should the sinner give himself to God? Answer: Now. Where? Just where he is and *as he is*. This moment? Yes, this moment. God is ever present unto such as "feel after him." The divine Comforter, who has so often reproved him of sin, of righteousness, and judgment to come, is still present to open the door of the kingdom of heaven unto him who craves admittance.

Wherefore should one hesitate for a moment to commit himself, wholly and forever, into the hands of God? Does he fear the risk? If so, then let him by all means take the risk *instan-*

ter and at all hazards, for in so doing he shall secure his everlasting fortune.

The human soul can find its only source of succor and support in God himself; and that it should have been so constructed, is the highest compliment its Maker could bestow upon it. As the source of light and life, He is as indispensable to the *spiritual* man as the sunshine and atmosphere are to the *natural* man. And the spiritual realm into which he must soon fully enter—unless he shall become a castaway—teems and pulsates with bounteous resources from which his needs shall be supplied at every step thitherward. Cut off from this sole resource, the spiritual man must inevitably die; not simply as a matter of retribution, but because of the severance from the only possible resource of life.

But the bounties of eternal life are now ready to be bestowed freely unto him whose heart shall crave them. O thou oft-times disconsolate fellow-pilgrim journeying to the world to come, arouse thyself and reach forth to partake of the joys unspeakable and the riches of glory which are so near thee as to be within easy reach of thy grasp!

HYMNS (Original).

Hymns (Original).



1

C. M.

He "helpeth our infirmities."

LORD, unto thee I lift my eyes
In this my time of need,
My only hope in earth or skies,
The sinner's friend indeed.

2 The hardness of this heart of mine—
Its proneness to forget,
And under trials to repine—
Fills me with sore regret.

3 In answer to my feeble cry
O come to my relief,
And let thy cleansing blood apply
The solace for my grief.

4 Then, with my captive spirit freed,
Forever near thy side,
Let me in every word and deed
In thy good-will abide.

5 O Lord, my words but ill express
My debt of love to thee
For mercies oft, help in distress,
And grace beyond degree.

April, 1886.

(45)

2

L. M.

"Because I live, ye shall live also."

IMMORTAL life! the blissful thought
That lifts my soul, O Christ, to thee,
Whose precious blood the treasure bought
Of everlasting life for me.

2 I'll sing thy praises while I live,
All tell the wonders of thy grace,
Till in the Father's house above
I shall behold thy blessèd face.

3 O death! O grave! begone! begone!
Your loss is my eternal gain;
In Christ I live, in him alone
I'll ever live and with him reign.

4 To live forever! wondrous truth!
And onward move from age to age;
To flourish in expanding youth,
And on celestial wonders gaze.

5 O love divine, how blest to be
Partaker with my blessèd Lord
In glories bright and honors free,
As promised in his precious word!

April, 1886.

3

C. M.

"The things which are not seen."

WHY should we doubt of things unscen,
Concealed within the veil,
Since by the Help on whom we lean
Our hopes can never fail?

- 2 Lift up your drooping eyes and see
The bow of promise bright;
It points to treasures rich and free
Almost within your sight.
- 3 Within the veil—there Jesus dwells,
For us he intercedes;
While in his living words he tells
Us follow as he leads.
- 4 In mercy to our feeble eyes
He clouds the heavenly beams,
Till we arise above the skies
To see their brightest gleams.
- 5 The realms unseen—they are so near,
Their loving touch we feel,
And soothing whispers inly hear,
“Be still, for all is well.”

May 7, 1886.

4

7s.

“Come thou with us.”

COME and join our happy band
Moving to the glory-land;
Jesus beckons us to come
Onward to our heavenly home.

2 Hasten on, nor doubt nor fear,
The glad day shall soon appear
When we'll join the heavenly throng
In their everlasting song.

3 Farewell, troubles; nevermore
Can you reach our blissful shore;

Safe within the realms of light,
We shall dwell in pure delight.

4 Lord of glory, thou art King,
In thy praises we will sing,
And to all eternity
Shall our praises to thee be.

May 10, 1886.

5

C. M.

"Thou hast holden me by my right hand."

I N passing through the earthly vale,
Lord, be my constant guide,
And by the counsels of thy will
Still keep me near thy side.

2 Through many long and weary years,
Upholden by thy hand,
My tott'ring steps thou didst behold,
And caused me still to stand.

3 Still let me be thy helpless child—
I seek no other place;
Still let me lean upon thine arm,
And rest in thine embrace.

4 To be an angel I ask not—
Like Jesus may I be—
Delight to do the Father's will
With cheerful constancy.

5 With Jesus let me ever live,
And with his glory shine,

And in his loving presence rest,
And claim his home as mine.

May 11, 1886.

6

L. M.

"Thought upon His name."

YEA, let my highest thoughts arise
To Him who dwells above the skies;
My soul, in Him thy treasures find
With choicest pleasures of the mind.

2 Lord, I am thine, and only thine;
O let me on thy breast recline!
'Tis this I seek, and only this
Shall be the measure of my bliss.

3 Blest name! my everlasting all,
Into thy loving arms I fall;
So let my praises ever be,
Lord, thine to all eternity.

May 12, 1886.

7

C. M.

"The good fight of faith."

THEN let my soul with courage rise,
And every foe defy;
The name of Jesus is my sword—
Before it devils fly.

2 Let all the powers of darkness rage,
God is my sun and shield,
A refuge in the darkest hour,
Where all his foes must yield.

3 Raise high the banner of the cross,
In triumph let it wave;
Lift up your heads, ye drooping saints,
Nor doubt his power to save.

4 Jesus himself has gone before
And lighted up the way;
And treading in his footsteps, we
Shall surely gain the day.

5 Then let the roaring storms contend,
And demons rage and flame;
The fight of faith can never fail
When waged in Jesus' name.

May 14, 1886.

8

C. M.

"My times are in thy hand."

W HATE'ER I am or am to be,
Lord, by thy grace I stand;
And casting all my care on thee,
My times are in thy hand.

2 Let Him who bought me with a price
My destiny allot;
For me He was the sacrifice
With which my soul was bought.

3 My times are ever in His hand,
There ever let them stay,
To bring to pass what He has plann'd
In His own blessèd way.

4 Roll on, ye years! I wait to see
Your treasures still in store,
Of glad surprises rich and free,
And glories evermore.

5 The earthly times are but the seeds
Whose fruitage we shall see
When present, mortal life recedes
Into eternity.

May 15, 1886.

9

C. M.

"Serve the Lord with gladness."

ARISE, my soul, and note with joy
The prospects which invite,
And let it be thy chief employ
In Jesus to delight.

2 He knows the turmoils of this life,
And lends His helping hand
To lift thee up above its strife,
And in His strength to stand.

3 Lord, in thy service let me live,
And in thy cause expire;
My ransom'd powers to thee I give,
And nothing else desire.

4 And whether in this world below,
Or in the realms above,
Still let my zeal with fervor glow
Till lost in boundless love.

May 27, 1886.

10

L. M.

"The bright and morning star."

ALL hail, thou brightest morning star!
Send out thy glories near and far;
Sweet harbinger of peace and love,
Sent by the Father from above.

2 O light of life to dying men,
We greet thee with the glad amen!
Let every soul of Adam's race
With joy accept the proffer'd grace.

May 27, 1886.

11

S. M.

Waiting and trusting.

I LOVE thee, O my Lord,
How much I cannot tell;
Let me with thee in sweet accord
In closer union dwell.

2 My ways are known to thee—
Thy mercies still endure;
And by thy help bestow'd on me,
I'll make my calling sure.

3 With saints and angels I
Shall soar and shout and reign,
And in celestial praises vie
In telling of my gain.

4 Blest Fountain of my joy,
My everlasting all!

In earth or heaven, be my employ
Thy goodness to extol.

May 28, 1886.

12

8s & 7s.

Exultation.

LET us join our cheerful voices
Hymning praises to our King;
All heaven in his praise rejoices,
Let our hearts their tribute bring.
O how precious are our treasures!
Boundless hopes our hearts inspire—
Life with all its gracious pleasures,
And heaven's wonders to admire.

2 Hear the heavenly anthems ringing,
Harpers harping with their harps,
Saints and angels busy bringing
All the trophies of their hearts.
Happy throng! we too are coming—
We are of the Shepherd's fold;
Soon in glory ever-blooming
We His beauty shall behold.

May 31, 1886.

13

11s.

"Let not your heart be troubled."

WHEN troubles assail us and dangers ap-
pall,
Look up unto Jesus, our all and in all;

Through sore tribulations life's pathway He
trod,

To lead us and show us the way unto God.

2 He lives, and He reigns with an almighty
hand,

That we in His strength may be able to stand;
And with every trial a blessing shall come
To brighten the joys of our sweet heavenly
home.

3 Then, living or dying, we need never fear;
On earth or in glory He ever is near;
And whatever ills may our fortunes betide,
The good that we need He shall surely provide.

4 Thus lead us, O Lord, in thine own loving
way;
We rest in thy goodness, our comfort and stay;
And rejoicing in thee, we thankfully wait
Till crowned in thy kingdom, our heavenly es-
tate.

June 6, 1886.

"Hope thou in God."

MY God, my help, my hope,
My shield and hiding-place,
Let me no more in darkness grope,
Nor turn away thy face.

2 My longing soul aspires
To soar on wings of love,

That all my motives and desires
May in thy pleasure move.

3 I want a heavenly mind
That dwells on things above,
A ransom'd soul from dross refined,
A heart o'erflown with love.

4 Lord, let the holy fire
Consume my every sin,
And lift my soul to regions higher,
To feel my heaven within.

5 Transported with this thought,
My rising soul is thrilled,
That I may grasp the goodness sought—
“With all thy fullness fill'd.”

June 13, 1886.

15

C. M.

“Jerusalem above.”

JERUSALEM, city of God,
Blest “mother of us all!”
We long to reach that bright abode,
And wait the heavenly call.

2 From age to age, from every clime
Thy gath'ring children come,
While every hour of fleeting time
Hails new arrivals home.

3 O what a beauty and delight
Must be that special place
Prepared by Christ, the mansion bright,
For sinners saved by grace!

4 Its pearly gates and golden street
And shining courts around
Make not its highest joys complete—
They in Himself are found.

5 To be with Him and where He is
Alone can meet our want;
His presence gives the perfect bliss
Which nothing else can grant.

6 Of all the mansions in the skies,
It is our chiefest choice;
May we behold it with our eyes,
And in its light rejoice.

June 22, 1886.

"Jesus wept."

BEHOLD, ye mournful saints,
How Jesus loves his friends,
And with his tears bedews their plaints—
His groans with theirs he blends.

2 Then let our hearts respond
To tenderness so dear,
And let the sympathetic bond
In all our deeds appear.

3 To weep with them that weep—
Such counts He as His friends;
So let us in His spirit keep—
His help to such He lends.

June 28, 1886.

17

C. M.

"Gazing up into heaven."

THE Lord ascends, leaves earth behind;
A cloud enfolds his form;
'Tis thence his saints expect to find
Their exit from life's storm.

2 Though hidden from all human gaze,
He notes our every move,
And through the cloud beholds our ways,
Sends tokens of His love.

3 Eye hath not seen nor heart conceived
Of treasures there in store;
For us His triumphs He achieved
With glories evermore.

4 All hail, that blest and happy day,
When, coming from the skies,
He'll lead his hosts in grand array
To greet our wond'ring eyes!

5 Then the archangel's trump shall sound
The knell of death and sin,
And sleeping nations under ground
Their full salvation sing.

June 29, 1886.

18

S. M.

Joy in heaven over a repentant sinner.

O WAND'RING sinner, hear
This message from the skies;
It tells you of the joy and cheer
Caus'd by repentant cries.

- 2 And if the world of bliss
Be thus concern'd for thee,
O will you not your sins dismiss,
And from destruction flee?
- 3 Remember how you've griev'd
Your Saviour and your friends;
Now let your fortunes be retriev'd,
With joy make your amends.
- 4 No longer let delay
Defraud you of the prize;
Arise and bless this joyous day
That grace has op'd your eyes.

June 30, 1886.

19

C. M.

"Journeying unto the place."

- THE story of this earthly life,
Its wand'rings to and fro,
Shall soon be told and soon forgot
By mortals here below.
- 2 It matters not, for changes great
Are waiting in that place—
God's special gift, happy estate—
For sinners saved by grace.
- 3 There we shall see as we are seen,
Shall know as we are known;
And all that we have done and been
Shall in Life's Book be shown.
- 4 Old friendships there shall be renewed,
Forgotten faces known,

And long-lost dear ones whom we mourn'd
Again we'll call our own.

5 Eternal years alone can tell
The sweet surprises there:
Where Jesus is there we shall dwell,
With glory everywhere.

July 1, 1886.

20

C. M.

Dwelling with God.

FATHER of love, Look from above,
And hold me by my hand;
My faith uphold, And make me bold
In thy great name to stand.

2 With all my heart, In every part,
May I be wholly thine;
In every way, And every day,
Causing my light to shine.

3 Myself I give For thee to live,
And in thy cause expire;
Thus let me be, Ever with thee,
In earth or heaven higher.

July 1, 1886.

21

7,6.

Redeeming love.

COME, let us sing the story
Of God's redeeming love,
Until we meet in glory
To hymn his praise above.

O what amazing goodness
That sinners such as we
Should taste the blissful pleasures
Of vast eternity!

2 O blessèd, blessèd Jesus,
All glory to thy name!
The joy of thy salvation
Let all this world proclaim.
And while our feeble voices
Are sounding forth thy praise,
Let saints and angels join us
With their celestial lays.

3 Why should we ever weary
With prospects all so bright,
And everlasting glory
Almost within our sight?
Roll on, ye fleeting seasons,
The dawning day appears,
And Jesus soon is coming
To wipe away all tears.

July 6, 1886.

22

C. M.

"Thy will be done."

MY inmost soul, O grasp this thought,
And never with it part:
That God's own will shall be the choice
And solace of my heart.

2 To me, whatever comes to pass,
As from His hand I'll own;

And sweet or bitter be the cup,
I'll say, *Thy will be done.*

3 Whatever is, is for the best,
If trusted in His hand,
Since only by His own behest
Can any measure stand.

4 Lord, why should I so foolish be
As e'er to shy thy will,
Since all my good, my hopes, my joys,
Thou only canst fulfill?

July 9, 1886.

23

C. M.

"Stand fast."

UPON this rock I take my stand,
The Rock of Ages sure;
And since I'm here by God's command,
I know I am secure.

2 Let Doubt suggest, and Fear surmise,
And Falsehood play its part;
Their wily frauds I shall despise,
And scorn their lying art.

3 Nay, by the help of that blest Friend,
Who bade me ne'er look back,
I'll stand and for the faith contend,
And follow in His track.

4 This season soon shall pass away,
All foes be left behind,
And pilgrims of our King's highway
Shall their salvation find.

5 The fruitage of life's lessons learned
 Midst earthly trying care,
 The servant's honest wages earned,
 Shall duly then appear.

August 15, 1886.

24

8s & 7s.

The protracted meeting.

LORD, we now have come together,
 Special blessings to implore;
 Let us at this season gather
 Converts daily, more and more.
 Lord, our prayers have been ascending
 To thy gracious heavenly throne,
 That thou in power now descending
 Wouldst our feeble efforts own.

2 O that seasons of refreshing
 From the presence of the Lord
 Would with his abundant blessing
 Energize the preachèd word;
 And may happy hearts responsive
 Lend their help with sweet accord,
 While the Spirit all-pervasive
 Manifests to us our Lord.

3 Let the triumphs of our meeting
 Show their trophies everywhere,
 Happy Christians welcome greeting
 New-born souls their joys to share.
 Let the work be all-embracing,
 Claiming both the young and old;

Then in glory all-entrancing
Shall thy goodness still be told.

August 16, 1886. —————

25

C. M.

"The heavenly places."

THE heavenly places all around
Are waiting now to bless
The hearts which have their presence found
A refuge in distress.
In deepest vales or mountain heights
The weary soul may find
The thrilling touch of their delights
With heavenly flames refined.

2 A ladder from the earth behind
To glories in the skies,
Each step a heavenly place to find,
Divinest rich supplies;
While upward, on from grace to grace
Successive steps arise,
Till we behold the Saviour's face
In realms above the skies.

3 O blessèd hopes, divinely bright,
Which find in Christ their home;
His glories in their depth and height
Our heritage become.
Ye sons of God, look up with joy,
Nor count the seasons long;
You'll soon ascend from earth's employ,
And join the heavenly throng.

August 21, 1886.

"Still small voice."

WAIT not the ghastly earthquake's tread,
Nor quenchless fi'ry flame,
Nor roaring winds with frightful dread,
To drive you from sin's shame.

2 Thus not the meek and lowly Lamb
Would call his trusting ones;
With still small voice in hours of calm
He calls in suasive tones.

3 That still small voice no longer slight,
The day is fleeting past,
And soon shall sink in endless night—
This call may be the last.

4 O heavenly Dove, still linger near,
No more we hesitate,
But yield the sympathizing tear,
And at thy footstool wait.

August 25, 1886. _____

"Abide in me and I in you."

FOREVER with my blessèd Lord
Let me in union dwell;
And ever mindful of his word,
All doubting thoughts repel.

2 Then never more to grieve his love,
But in his graces grow;
So let me in his pleasure move,
With love's increasing glow.

3 I'm resting, Lord, beneath thy wing,
 With anxious thoughts dismissed;
 So every hour, in every thing,
 I've all that should be wished.

4 O Lord, my everlasting all,
 Let me in thee abide,
 And when from earth I hear thy call,
 Still keep me near thy side.

September 6, 1886. _____

28

C. M.

"Unity of the Spirit."

HOW blessèd be the union found
 In fellowship and love!
 A brotherhood in spirit bound,
 That in sweet concord move.

2 One faith, one hope, one Lord of all,
 Our treasures thus we share;
 And meekly as our duties call,
 Each other's burdens bear.

3 Thus hand in hand, and heart with heart,
 With Jesus in the midst,
 'Twere joy to live or to depart,
 As God's own will might list.

4 All in one Lord, one Lord in all—
 Here's unity divine:
 In divers ways each has *his* call,
 And says of Him, *He's mine*.

September 10, 1886.

"To die is gain."

SINCE death shall be my gain,
Why should I from it shrink?
Redeeming love shall soothe its pain
Ere yet I reach its brink.

2 Jesus has gone that way
As my security;
"Believe in me," O hear him say,
For such "shall never die."

3 His body touched the grave.
That touch dissolved its power;
And never more shall troubled wave
Molest our dying hour.

4 Death's vale is lighted up
With joys beyond degree,
And sweet indeed shall be the cup
Tasted by Christ for me.

October 4, 1886.

"The Lamb of God."

LAMB of God for sinners slain,
Fain would I thy praises sing;
Lend, O Lord, a heavenly strain
To the tribute which I bring.
All I am and hope to be,
Lord, in thy great name I own;
Precious ransom paid for me,
Here I'm bowed before thy throne.

2 As a sinner saved by grace,
Make me pure in thy great name;
Let the smilings of thy face
Keep my soul in heavenly frame.
Thus may I in that great day,
When the Church, thy ready bride,
Shall its glories then display,
In thy pleasure still abide.

October 4, 1886.

31

C. M.

The heavenly Guest.

COME, Holy Ghost, thou heavenly Guest,
As promised by my Lord,
And let me in thy presence rest,
According to his word.

2 Through every day and every hour
O Comforter divine,
Beget in me the conscious power
To feel that Christ is mine.

3 Abide with me, and sanctify
The throbbings of my soul;
The merits of his blood apply,
And cleanse and make me whole.

4 Direct me in my every move,
And let me feel thee nigh,
And realize the perfect love,
And Abba, Father, cry.

November 28, 1886.

32

C. M.

Feeling after God.

IF, haply, I shall find thee near,
O Lord, my light, my life!
Then wherefore shall I ever fear,
Or dread earth's deadly strife?

2 The stormy waves shall cease their rage
If thou shalt say, "*Be stilled*,"
And heavenly peace my heart engage
If with thy presence filled.

3 With Christ in God, O let my life
Be hid from anxious care;
And patient when life's ills are rife,
I still may feel thee near.

4 O blessèd truth, that I may find
The dawn of heaven within;
And in my heart with grace refined
Escape the plague of sin.

November 29, 1886.

33

C. M.

"Come, for all things are now ready."

O WEARY, heavy-laden soul,
'Tis Jesus bids thee come;
His healing touch shall make thee whole
And dissipate thy gloom.

2 The burden of thy sin-sick heart
His glance shall roll away,
And all thy plagues in haste depart,
As darkness flees from day.

3 Then tarry not nor wait one hour;
All things are ready now;
His is the glory and the power;
Come, at his footstool bow.

4 Lord, now I come in thy blest name,
And all I am I give
To thee who didst the shame despise,
Who died that I might live.

December 4, 1886. _____

34

C. M.

"Prize of the high calling in Christ."

THRICE happy he who wins the prize
By Christ himself bestowed,
And counted meet to realize
The crown with glory glowed.

2 Then looking to the things before,
Forgetting those behind,
Let not the strife of trials sore
Divert the constant mind.

3 So onward press, nor doubt nor fear,
O herald of the Cross!
The heavenly prize shall soon appear;
Count all things else but loss.

4 The gathered sheaves shall show the wealth
Laid up in heaven's vault;
Your prize is sure, nor greed nor stealth
Thy treasures can assault.

December 5, 1886.

"Looking unto Jesus."

JESUS, looking unto thee,
Cast thy tender glance on me:
All my hopes on thee depend,
Let thine ears my cry attend.

2 Only weak and vile I am,
Let thy virtues be my balm;
Raise me from the mire of sin,
Let the healing now begin.

3 Great and holy is thy name,
Let me now thy mercy claim;
Loose my tongue to sing thy praise
All my residue of days.

4 Glory! glory! is my song,
Let that song the heavens prolong;
And from earth when I arise
Let me praise thee in the skies.

December 19, 1886. _____

"God's workmanship."

THY handiwork, O God of love,
Is seen in earth and heaven above;
Thy starry heights with glory glow,
While earthly joys thy goodness show.

2 But more than these, and most of all,
Thy creature, man, raised from his fall,
Created new in Christ, thy Son,
Displays the wonder thou hast done.

3 Let men behold and seraphs see
The sinner, man, from sin set free;
Touched with the nature all divine,
In Christ to live and ever shine.

4 All hail this latest, highest skill!
And let adoring wonder fill
The earth below and heavens above
In praises of redeeming love.

December 25, 1836. _____

37

C. M.

Come up higher."

L IST, O my soul, with ears attent
To hear the heavenly call,
The joyful words, a message sent
From Christ, the Lord of all.

2 When earthly work shall near its end,
And God shall say, "Well done,"
Come higher up, to Christ ascend,
And there receive thy crown.

3 While plodding through the earthly vale,
Beset with many fears,
'Twas he who caused thee to prevail,
And wiped away thy tears.

4 But present things shall soon have past,
The triumph draweth nigh;
And crowned with joy thou shalt at last
Be welcomed up on high.

December 31, 1836.

"The hope of glory."

THE hope of glory, O how sweet!
That bids me onward press;
Stay not, my soul, till all complete
Thou hast attained its bliss.

2 Steadfastly trust, in patience wait,
For soon thine eyes shall see
The splendors of that future state
Prepared by Christ for thee.

3 Ye heirs of God, joint heirs with Christ,
How bright the prospects grow!
What treasures there for you subsist
Eternity shall show.

4 Then onward press to things before;
The season draweth nigh
That shall reveal the things in store
Reserved for thee on high.

January 2, 1887. _____

Conformed to the image of Christ.

JESUS, I yield to thy control
In thought and word and deed;
Enstamp thine image on my soul
And make me thine indeed.

2 Thus let my spirit ever show
The counterpart of thine;
The meekened mind on me bestow,
And all its powers refine.

3 As potter's clay within thine hand,
 Conform me to thy will,
 And cause me in thy strength to stand,
 Me with thy fullness fill.

January 22 1887. _____

40

8s.

Our heavenly home.

O JESUS, my life and my love,
 When shall I behold my sweet home
 Awaiting in glory above
 To welcome the weary who come?
 O let me but rest in thine arms
 And bask in the smiles of thy face,
 And feast on celestial charms
 And bathe in the seas of thy grace.
 2 How happy our loved ones must be
 Now safe in "the joy of their Lord,"
 From sorrow and sin ever free,
 And crowned with eternal reward!
 How happy the glorious day
 That joyfully bids me arise,
 When, leaving this poor, earthly clay,
 I'll soar to my home in the skies!
 3 I'm nearing the beautiful shore,
 Where anthems of praises resound
 From dear ones who've gone on before,
 With whom I shall shortly be found.
 Steadfastly, O Lord, may I go,
 Still led by thine almighty hand,
 Till, leaving this vale here below,
 I reach the bright, glorious land.

February 21, 1887.

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